1:Murphy and Quain E-4,5 (1938) 1955
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smaller food stock than did the Kamayurá. Quain found the Trumaí diet nourishing and tasty, and although the methods of cooking were not always appetizing from a European point of view, he notes that "the delightful rounds of foods are endless," and that there were many recipes for their preparation.

Manioc processing, from harvest to finished product, was the work of the women. The tubers were dug up when reserves of *beijú*, or manioc cake, ran low, for the supply of manioc flour on hand was always enough for several days, but no more. The first step in the process was to scrape the skin from the tubers. This was done with a clam shell, the rough edges of which had been abraded so as to give a smooth scraping surface. The manioc was then reduced to a wet pulp by rubbing it on a grater made of wood studded with sharp bones. In order to extract the prussic acid from the bitter manioc, the pulp was placed on an open-work sieve, or *tuafi*, which was set on top of a wide-mouthed Waurá pot, and water was washed through it. The mass was then wrung out and rewashed. After several washings, the manioc was squeezed into a lump and dried on a rack in the sun. The flour (*karima*), thus prepared, was used to make the flat manioc cake or was mixed in water to make a gruel. For *beijú*, the sun-dried lumps of flour were pulverized in a large wooden mortar set in the floor and moistened, sometimes with fish juice. It was then placed on a flat clay plate (*ja'meo*) and beaten with a special wooden paddle until flat, after which it was baked. Two kinds of *beijú* were made: a thin and a coarse, thick type. *Beijú* was sometimes eaten plain, but other foods were usually heaped on top.

Manioc was also regularly consumed in the form of a thick gruel prepared by boiling the flour in water. A fibrous fruit known as *iriwu* was often boiled with the manioc gruel and imparted a prune-like taste to the dish. When drinking it, the fruit was chewed, the shells and fiber spat out. The manioc gruel (*ats aek*) was kept in the house in gourds.

Fish were roasted or boiled. Roasting was done by holding the fish directly over the flame, or by wrapping it in a broad palm leaf and placing it on a babricot over the fire. A common dish was a thick stew of boiled fish which was heaped on *beijú*. Fish was also added to stews which contained vegetables in season. Men did all the roasting in the Trumaí village, although it was permissible for a woman to help. However, most foods were prepared by boiling, and the burden of cooking thus fell on the women.

The *piquí* fruit (*tsinon*) was the most versatile food in the village during Quain's period of residence. The most important dish was boiled *piquí* pulp (*ke'jau*), which was placed in containers and stored in the waters of a pool in sufficient quantity to last until the end of the rainy season. *Piquí*, like most fruits, ripens and falls uniformly, making it necessary to gather the harvest all at once, and to prepare and store

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it before it rots. The Trumaí worked hard at this, and Quain heard the sounds of women boiling and stirring the *ke'jau* far into the night. Some of the *ke'jau* was placed in gourds for immediate use. It was mixed with water, making a rich yellow drink, and was frequently stirred into the manioc gruel, or *ats aek*. *Ke'jau* was considered an excellent food for canoe trips, and was carried by fishermen and travelers.

The *piquí* fruit when roasted whole "tastes like egg yolk, or, vaguely, like deviled eggs," Quain wrote. In addition to cooking the pulp of the fruit, the kernel of the *piquí* pit was used. It was sometimes eaten raw, but usually it was cooked. The kernel has a fragrant, coconut-like flavor. A pudding was made by boiling down *piquí* kernels to the consistency of paste and, to Quain, the flavor was much like that of the caramelized coconut sauce prepared in Fiji. Another preparation called *t'ak*, which resembled *beijú*, was made from a flour prepared from *piquí* kernels. Fish and various other foods were piled on top of the *t'ak* and eaten with it, or pieces of the cake were broken off and eaten plain.

Maize, beans, and squash were grown in the Trumaí gardens, but due to the season none of these was eaten during Quain's stay. While making house inventories he saw small amounts of maize and beans stored in gourds sealed with tree gum, undoubtedly to be used as seed. Two varieties of maize were eaten. The more common type was called *xolet*; the other was a red species known as *hy kapsik*.

Pineapples and bananas did not figure importantly in the diet. Although the Trumaí grew sugar cane (*kanaviya*), there is no information on its use. Sweet potatoes were roasted by the men, but were probably prepared in other ways also. A paste was made from cotton seeds by pounding them in a mortar and then boiling the mashed seeds. The paste was kept in a gourd and eaten by scooping it up with the fingers.

Quain's notes contain little on the preparation of wild foods other than *piquí* fruit. Guava were eaten raw, but there is no information on how the various kinds of palm fruits were prepared.

The abdomen of a large ant called *xokotdomat'ek* was considered a delicacy, and flying ants were popped into the mouth like peanuts. A tremendous green grasshopper with long horns (*tawárero*) was roasted and eaten. A small red tick (*tekwu*) was also consumed, but a fuzzy caterpillar known as the *ma'yryr* was looked upon with revulsion. The Trumaí claimed contemptuously that only the Suyá ate them.

It would appear that the Trumaí seldom drank plain water. Instead, beverages such as the manioc or *piquí* drinks were used. A gourdful of one of these drinks was usually available in the houses, and a supply was taken on canoe trips. No intoxicating beverages were made, but Quain was told by a former captive of the Yuruna that the Yuruna brew "kills you for a day or two, and they stay up all night shouting and singing." The informant did not approve of its taste or effects.